THE DIN OF ISLAM AND THE JAMA'AH

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Clarifying the Reality of
Islam and the Jama'ah

The Din of Islam and the Jama‘ah

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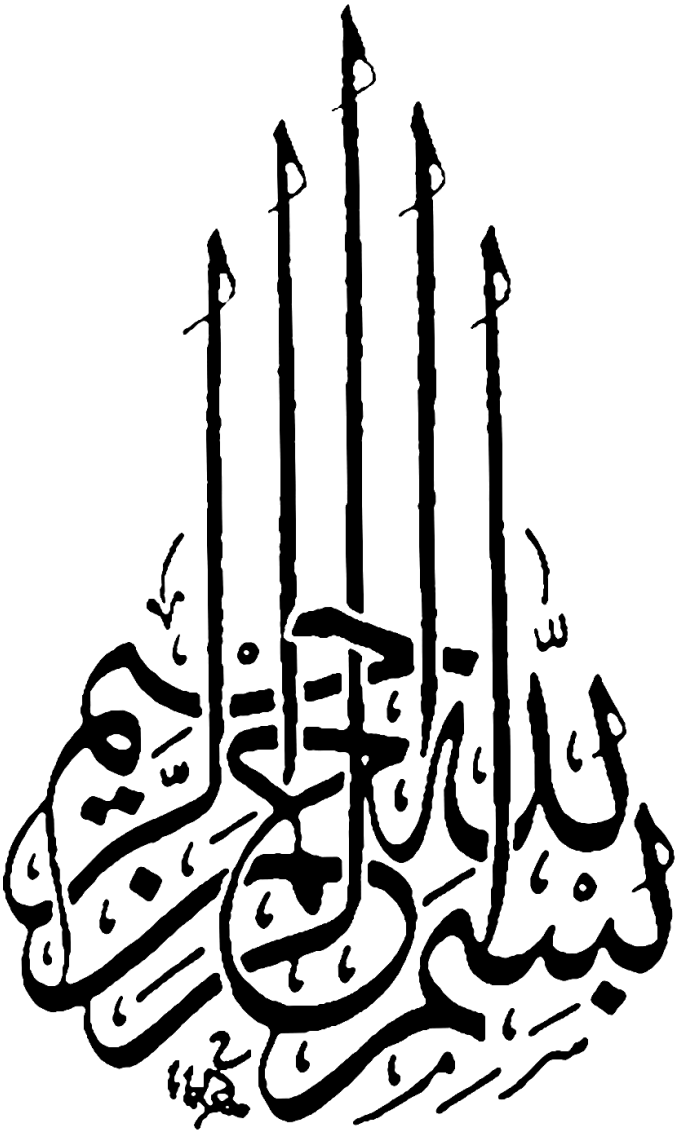
بسم الله الرحمن الرحيم

The Reality of Islam and *Iman*

Indeed, all praise is due to Allah. We praise Him and seek His help. Whomsoever Allah guides there is none to misguide, and whomsoever Allah leaves to stray there is none to guide. I testify that there is no god except Allah alone, who has no partner, and that Muhammad is His slave and messenger. As for what follows…

The purpose of this series is to clarify the reality of Islam and the necessity of the *Jama'ah*. We ask Allah to grant both us and you understanding of Islam and to keep us firm in the *Jama'ah* of the Muslims.

Allah said, "This day I have perfected for you your *din* and completed My favor upon you and have approved Islam as the *din* for you."[1] He also said, "Indeed, the *din* with Allah is Islam."[2] He also said, "And whoever desires other than Islam as a *din* - never will it be accepted from him, and he, in the Hereafter, will be among the losers."[3] Thus, the *din* which Allah is pleased with for the people and other than which He does not accept from them is Islam. Its reality, both linguistically and religiously, is: *salamah*, meaning *ikhlas*, and *istislam* to Allah, meaning submission to Him.

Abul-'Abbas ibn Taymiyyah said:

> Islam is to submit to Allah alone, and the term Islam encompasses *istislam* (submission) as well as having *ikhlas* (sincerity) in this *istislam* to Allah … So whoever does not submit to Him is not a Muslim, and whoever submits to other than Him

[1] Surah al-Maidah: 3.
[2] Surah Al 'Imran: 19.
[3] Surah Al 'Imran: 85.

> the same as he submits to Him is not a Muslim, and whoever submits to Him alone is a Muslim, as in the Quran, "Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve." He also said, "And who is better in *din* than one who submits himself to Allah while being a doer of good and follows the way of Ibrahim, inclining toward truth? And Allah took Ibrahim as an intimate friend." (*An-Nubuwwat*).

He also said:

> The Islam which is the *din* of Allah and for which He revealed His books and sent His messengers … is that the slave surrenders to Allah, the Lord of the creation, submitting (*istislam*) to Him alone without making any partners for Him, and becoming exclusively for Him (*salamah*) such that he takes Him as his deity without taking other than Him as a deity, as is clarified by the best of speech and the main pillar of Islam, the testimony of '*la ilaha illallah*.' And it has two opposites: *kibr* (haughtiness) and *shirk*. For this reason, it was reported that Nuh ordered his sons with '*la ilaha illallah*' and '*subhan Allah*,' and forbade them from arrogance and *shirk* (reported by Ahmad from 'Abdullah ibn 'Amr) … This is because the one who is too haughty to worship Allah does not worship Him and therefore does not submit to Him, and the one who worships Him and also worships other than Him is making partners for Him and he is therefore not exclusively for Him. Rather, he has *shirk* towards Him. And the word '*islam*' comprises both *istislam* and *salamah*, meaning *ikhlas*. (*Al-Fatawa*).

"And both the *mustakbir* (the haughty person who does not worship Allah) and the *mushrik* are not Muslims." (*An-Nubuwwat*). Thus, a person cannot be a Muslim except by adhering to Islam in both of these aspects, so whoever doesn't submit to Allah – such as one who abandons all actions or forcefully resists some of the manifest, *mutawatir* rulings – is nothing but a *kafir*, and whoever's worship isn't exclusively for Allah – such as one who worships the prophets and the righteous, whether blindly following others or having misunderstandings – is nothing but a *mushrik*, even if he performs *salah*, fasts, and claims that he is a Muslim. These realities are manifested by the testimony of '*la ilaha illallah*.' Abul-'Abbas ibn Taymiyyah said, "The '*ilah*' is the one who is worshiped and obeyed" (*Taysir al-'Aziz al-Hamid*), thus there is none deserving worship or obedience except Allah. This statement encompasses the

meanings of both *salamah* and *istislam*, and it is the *da'wah* of all the prophets and messengers to their peoples and nations.

Abul-'Abbas ibn Taymiyyah said:

> The word '*islam*'… has two meanings. The first is the common *din* which He sent all the prophets with – to worship Allah alone, not making any partners for Him – as the texts of the Book and the Sunnah indicate that their *din* was the same. The second meaning is that which Muhammad (*sallallahu 'alayhi wa sallam*) was specified with … And it (i.e. Islam) has two levels. The first level is those words and deeds manifested externally, and they are the five pillars. The second level is that this manifestation conforms with one's interior. (*Al-Fatawa*).

These five pillars, which represent the reality of Islam in speech and action, both outward and inward, were clarified by Allah's messenger through his statement, "Islam has been built upon five matters: testifying that there is no god but Allah and that Muhammad is His messenger, establishing the *salah*, giving the *zakah*, performing *hajj* to the sacred house, and fasting Ramadan."[4] Another narration states, "Islam has been built upon five matters: making *tawhid* of Allah…"[5] Another narration states, "Islam has been built upon five matters: worshiping Allah and disbelieving in anything [worshiped] besides Him…"[6] Thus, the Islam with which the *Shari'ah* of Muhammad (*sallallahu 'alayhi wa sallam*) was specified was not an Islam without *salamah* and *istislam* to Allah. Rather, the five pillars were legislated so that the individual could become exclusively for Allah and submit to Him by adhering to *tawhid*, following the Messenger, and performing the pillars. Ishaq ibn Rahawayh said, "The Murjiah went to extremes to the extent that one of their statements became, 'Whoever abandons the prayer, the fast of Ramadan, the *zakah*, the hajj, and abandons all other obligations, without denying their obligatory status, we do not make *takfir* of him and his matter is deferred to Allah thereafter since he acknowledges [the obligatory status of these deeds].' These are the Murjiah concerning whom there is no doubt" (*Masail Harb al-Kirmani*).

[4] Reported by al-Bukhari and Muslim from ibn 'Umar.
[5] Reported by Muslim from ibn 'Umar.
[6] Reported by Muslim from ibn 'Umar.

Furthermore, Allah has clarified the relationship between *salamah* and *istislam* in many *ayat* in His book, including His command to fight the *mushrikin*. He said, "But if they repent, establish prayer, and give *zakah*, then they are your brothers in *din*; and We detail the verses for a people who know."[7] After reciting this *ayah*, al-Fudayl ibn 'Iyad said, "Allah has made repentance from *shirk* be both through speech and action, via the establishing of prayer and the offering of *zakah*. The people of *Ray* [those who prefer their opinions to many *ahadith* of the Prophet] said, 'Neither the prayer nor the *zakah* nor any of the obligatory deeds are from *iman*,' thereby fabricating a lie against Allah and opposing His Book and the Sunnah of His Prophet. If it were really as they claim, Abu Bakr would not have fought the apostates!" ('Abdullah ibn Ahmad: *As-Sunnah*).

The *Sahabah* had consensus that there is no Islam without *istislam* (submission), so they made *takfir* of the one who abandons the prayer due to laziness, as he is one who has completely abandoned action. They also made *takfir* of those who withheld the *zakah*, as they had resisted with force an obvious and clear-cut law of the *Shari'ah*. The extreme Murjiah opposed them in this (in that there is no Islam without submission), thus they were unaware of the reality of the Islam Allah is pleased with as a din for the people. Likewise, the *Sahabah* had consensus that there is no Islam without *salamah* (sincerity), so they made *takfir* of the category of apostates who went back to worshiping idols – and they were idols that had been made in the image forms of the righteous – and they did not consider any of the following to be impediments for making *takfir* of the individuals: The peoples' recent withdrawal from *Jahiliyyah*, the emergence of liars claiming prophethood, or the usurping of the Muslims' lands by the apostates resisting *zakah* with force. The modern-day Jahmiyyah opposed them in this, going against the statement of the Messenger, "Whoever dies knowing '*la ilaha illallah*' will enter *Jannah*."[8]

[7] Surah at-Tawbah 11.
[8] Reported by Muslim from 'Uthman.

Thus, the building of Islam cannot be without these pillars, and whoever makes light of any one of these pillars, then the building could collapse on him at any moment. If it collapses, he is to be killed in the *dunya* by the sword before his torment in the Fire of the Hereafter. Allah's Messenger said, "Whoever changes his *din*, kill him."[9] The greatest of these pillars, however, is the first pillar, without which a person's Islam can never be correct, and that is the testimony of *tawhid*, the testimony of "*la ilaha illallah*," that there is none deserving worship or obedience except Allah, and it encompasses *tawhid* of worship, *tawhid* of lordship, and *tawhid* of names and attributes.

Abul-'Abbas ibn Taymiyyah said:

> '*La ilaha illallah*' affirms that He is singled out in *ilahiyyah* (godhood), and *ilahiyyah* encompasses the excellence of His knowledge, His power, His mercy, and His wisdom. It includes the affirmation of His benevolence towards His slaves. This is because the *ilah* (god) is the *maluh*, and the *maluh* is the one who is deserving of being worshiped, and the fact that He is deserving of worship is due to what He possesses of attributes which necessitate that He be the one who is loved utmost and submitted to fully. (*Taysir al-'Aziz al-Hamid*).

The testimony of "*la ilaha illallah*" is the testimony of believing in Allah and disbelieving in *taghut*, to worship Allah alone and disbelieve in all others besides Him, and it is the *millah* of Ibrahim whom we were commanded to follow and who said to his people, "Indeed, we are innocent of you and whatever you worship besides Allah. We have disbelieved in you, and there has manifested between us and you animosity and hatred forever until you believe in Allah alone."[10]

Imam Muhammad ibn 'Abdil-Wahhab (*rahimahullah*) said, "[Islam] is to submit to Allah with *tawhid* and obedience, and to disavow *shirk* and its people" (*Thalathatul-Usul*). Thus, it is *salamah* and *istislam*. An individual cannot be a Muslim without worshiping Allah alone and disbelieving in all others

[9] Reported by al-Bukhari from ibn 'Abbas.
[10] Surah al-Mumtahanah: 4.

worshiped besides him, as clarified by the *hadith* of the five pillars: "Islam has been built upon five matters: Worshiping Allah and disbelieving in anything [worshiped] besides Him."[11] So there is no Islam without worship of Allah (*istislam*) and there is no Islam without disbelieving in the *taghut* (*salamah*).

An individual is not saved from the filth and impurity of *shirk* and its people as long as he does not disbelieve in the *tawaghit* of his era, their *shirk*, and those who commit this *shirk*, such as the apostate partisans of democracy, nationalism, and manmade laws. Included among them are the candidates and voters in the elections and referendums from the so-called "Islamic" parties, as well as those who refer to the courts of manmade laws for judgment under the pretext of *maslahah* and necessity. Also included are the soldiers and supporters of *taghut* such as their military recruits and "scholars." Also included is the "*Murtadd* Brotherhood" group and its parties, factions, and sister organizations, which have denied *tawhid*, the *Shari'ah*, *wala* and *bara*, and *jihad*, and have resisted adhering to these tenets, mocked them, waged war against them, and supported the Crusaders and the *tawaghit* in waging war against them. Rather, it is obligatory on the Muslim to manifest his disbelief in all of these apostates as much as he is able to, with his pen and tongue, and his sword and spear, thereby following the two *khalils* of Allah (Muhammad and Ibrahim (*'alayhimusalatu was salam*)), may the best of blessings and peace be upon them both, and it is Allah's help that is sought, reliance is upon Him, and there is no power or might except by Allah.

[11] Reported by Muslim from ibn 'Umar.

The Reality of the *Jama'ah*

In the last part of this series we clarified that the reality of Islam linguistically and religiously is *salamah*, meaning *ikhlas*, and *istislam*, meaning submission to Allah.

And from that which is compulsory on an individual to know is that Allah has obligated upon the people – both as groups and individuals – *salamah* and *istislam*. So He made it obligatory upon them to rule by His law alone, seek His judgment alone, take to account anyone who breaks His law, and fight anyone who resists any part of it, such that they fight all the people on account of this *din* over both of these meanings – *salamah* and *istislam* – and do not leave off fighting them for as long as they do not willingly adhere to the laws of Islam, unless they forcibly accept the *jizyah* and submit to the rule of Islam (if they are from those from whom *jizyah* may be taken).

Allah said, "And when the sacred months have passed, then kill the *mushrikin* wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give *zakah*, let them [go] on their way. Indeed, Allah is Forgiving and Merciful."[12] He also said, "But if they repent, establish prayer, and give *zakah*, then they are your brothers in *din*; and We detail the verses for a people who know."[13] He also said, "Fight them until there is no fitnah and the *din* is for Allah. But if they cease, then there is to be no aggression except against the oppressors."[14] He also said, "And fight them until there is no fitnah and the *din*

[12] Surah at-Tawbah: 5.
[13] Surah at-Tawbah: 11.
[14] Surah al-Baqarah: 193.

is completely for Allah. And if they cease - then indeed, Allah is Seeing of what they do."[15] He also said, "Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of *taghut*. So fight against the allies of *Shaytan*. Indeed, the plot of *Shaytan* has ever been weak."[16] He also said, "Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the din of truth from those who were given the Book - [fight] until they give the *jizyah* willingly while they are humiliated."[17]

And, the Prophet commanded to fight the people until they adhere to the manifest pillars of Islam. He said, "Indeed, the head of the matter is to testify that there is no god but Allah, alone and without partner, and that Muhammad (*sallallahu 'alayhi wa sallam*) is His slave and messenger. The foundation of this matter is to establish the prayer and give the *zakah*, and its peak is *jihad* in the path of Allah. I have been commanded to fight the people until they establish the prayer, give the *zakah*, and testify that there is no god but Allah, alone and without partner, and that Muhammad is His slave and messenger. If they do so, they have found refuge and protected their blood and wealth, except by its right, and their reckoning is upon Allah."[18] He also said, "I have been commanded to fight the people until they testify that there is no god but Allah and that Muhammad is Allah's messenger, and they establish the prayer and give the *zakah*. If they do so, they have protected their blood and their wealth from me, except by its right, and their reckoning is upon Allah."[19]

Likewise, his *khalifah*, Shaykhul-Islam Abu Bakr as-Siddiq (*radiyallahu 'anhu*) gave a similar order, for Handhalah ibn 'Ali ibn al-Asqa' reported that Abu Bakr (*radiyallahu 'anhu*) dispatched Khalid ibn al-Walid (*radiyallahu 'anhu*) and ordered him to fight the people over five matters, and that if anyone abandoned any one of the five, he should fight him over it just as he would

[15] Surah al-Anfal: 39.
[16] Surah an-Nisa: 76.
[17] Surah at-Tawbah: 29.
[18] Reported by Ahmad from Mu'adh.
[19] Reported by al-Bukhari and Muslim from ibn 'Umar.

fight over all five: To testify that there is no god but Allah and that Muhammad is His slave and messenger, establish the prayer, pay the *zakah*, fast Ramadan, and perform the *Hajj*." (al-Khallal: *As-Sunnah*; adh-Dhahabi: *Tarikh al-Islam*).

And the obligation is that the Muslims fight the *mushrikin* under a single banner, not divided and split into parties with neither a *jama'ah* nor an imam. "Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly."[20] Furthermore, the single row and the consolidation of the *din* do not come about without *wala* and *bara*. Allah (*ta'ala*) said, "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give *zakah* and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise."[21] He also said, "And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption"[22]. He also said, "And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the creation."[23] He also said, "O you who have believed, whoever of you should revert from his din - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, mighty against the disbelievers; they wage *jihad* for the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing."[24]

This *jama'ah* which has been obligated upon the Muslims is the *Qurashi khilafah* that Hudhayfah ibn al-Yaman was ordered to adhere to, and it is built upon pillars just as Islam is built upon pillars. The Prophet (*sallallahu 'alayhi wa sallam*) said, "And I command you with five matters that Allah has commanded me

[20] Surah as-Saff: 4.
[21] Surah at-Tawbah: 71.
[22] Surah al-Anfal: 73.
[23] Surah al-Baqarah: 251.
[24] Surah al-Maidah: 54.

with: Listening, obeying, *jihad*, *hijrah*, and *jama'ah*, for indeed he who splits from the *jama'ah* so much as a hand span has removed the noose of Islam from his neck until he returns, and whoever calls by the call of *Jahiliyyah* is from the people of Hell." A man said, "O Messenger of Allah, even if he prays and fasts?" He said, "Even if he prays and fasts. So call by the call of Allah who has named you Muslims, believers, and slaves of Allah."[25] Therefore, the *Jama'ah* of the Muslims which we have been ordered to cling to, adhere to, and bite onto with our molars, and without which the rule of Islam is not manifested in the land, is built upon five pillars after the pillars of Islam: *Hijrah*, listening, obeying, *jama'ah*, and *jihad*, and there is no listening, obeying, or *jama'ah* without *bay'ah* and an imam, there is no *hijrah* without *iwa* and *nusrah* (giving refuge and support), and there is no *jihad* without *i'dad* (preparation), *ribat*, and *qital* (fighting).

The rightly-guided *khalifah*, 'Umar ibn al-Khattab (*radiyallahu 'anhu*) said, "Indeed, there is no Islam except with *jama'ah*, and there is no *jama'ah* except with *imarah* (leadership), and there is no *imarah* except with obedience" (*Sunan ad-Darimi)*.

And due to the importance of the *Jama'ah* of the Muslims for the manifestation of the *din* of Islam, the *da'wah* to its pillars immediately followed the *da'wah* to the pillars of Islam. The Prophet (*sallallahu 'alayhi wa sallam*) said, "Go forth and attack in the name of Allah, for the cause of Allah. Fight he who disbelieves in Allah. Attack and neither steal from the war booty, nor commit treachery, nor mutilate a corpse, nor kill an infant. When you meet your enemy from the *mushrikin*, call them to three matters and accept whichever of them they agree to and withhold from fighting them: Call them to Islam. If they agree, accept it from them and withhold from fighting them. Then call them to perform *hijrah* from their land to the land of the *muhajirin*, and inform them that if they do that then they will enjoy the same rights and have the same obligations as the *muhajirin*. If they refuse to perform *hijrah*, then inform them that they will be like the Bedouins of the Muslims; they will be subject to the rule of Allah,

[25] Reported by at-Tirmidhi from al-Harith al-Ash'ari.

which the believers are subject to, and they will have no share in the war booty and spoils unless they wage *jihad* with the Muslims."[26] This was the ruling of *hijrah* to the city of Allah's Messenger (*sallallahu 'alayhi wa sallam*) from a land whose people had embraced Islam, so how then of those who are content with residing among the *mushrikin*? Allah's Messenger (*sallallahu 'alayhi wa sallam*) said, "The Muslims are not accountable for one who resides among the *mushrikin* in their lands."[27]

Allah said, "Indeed, those who have believed and performed *hijrah* and fought with their wealth and lives in the cause of Allah and those who gave shelter and support - they are allies of one another. But those who believed and did not perform *hijrah* - for you there is no guardianship of them until they perform *hijrah*. And if they seek help of you for the *din*, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do."[28] He also said, "But those who have believed and performed *hijrah* and fought in the cause of Allah and those who gave shelter and support - it is they who are the believers, truly. For them is forgiveness and noble provision. And those who believed after [the initial *hijrah*] and performed *hijrah* and fought with you - they are of you."[29]

And due to the importance of the *Jama'ah* of the Muslims, the Prophet (*sallallahu 'alayhi wa sallam*) warned against leaving it. He said, "Whoever leaves obedience, splits from the *Jama'ah* and then dies, dies a death of *jahiliyyah*"[30]. He also said, "Whoever sees from his leader something he dislikes then let him be patient, for indeed he who splits from the *Jama'ah* so much as a hand span and then dies, then it is a death of *jahiliyyah*."[31] He (*sallallahu 'alayhi wa sallam*) also said, "Whoever retracts his hand from obedience will meet Allah on the Day of Judgment without an argument [in his favor], and whoever dies

[26] Reported by Muslim from Buraydah.
[27] Reported by at-Tabarani and al-Bayhaqi from Jarir ibn 'Abdillah.
[28] Surah al-Anfal: 72.
[29] Surah al-Anfal: 74-75.
[30] Reported by Muslim from Abu Hurayrah.
[31] Reported by al-Bukhari and Muslim from ibn 'Abbas.

without a *bay'ah*, dies a death of *jahiliyyah*."[32]

Rather, due to the importance of the *Jama'ah* of the Muslims, the Prophet made lawful the blood of the one who breaks its rank. He (*sallallahu 'alayhi wa sallam*) said, "There will be tribulations and tribulations. So whoever comes to divide the matter of this Ummah while it is united, then strike him – whoever he may be – with the sword."[33] Another narration states, "Whoever comes to you wanting to break your strength or divide your unity while your matter is altogether under a single man, then kill him [i.e. the agitator]." He (*sallallahu 'alayhi wa sallam*) also said, "If *bay'ah* is given to two *khalifahs*, then kill the second of them."[34] He (*sallallahu 'alayhi wa sallam*) also said, "The blood of a Muslim individual bearing witness that there is no god but Allah and that I am the messenger of Allah is not permissible except in one of three cases: The adulterer, a life for a life, and one who abandons the *din*, breaking off from the *Jama'ah*."[35]

And from the blessings of Allah upon the *muwahhidin* is that He renewed for them this *jama'ah* – with no power or strength on their part – after it had been absent for centuries. Prior to that, this neglected obligation was a duty upon every Muslim and each of them will be held accountable for not striving to renew it then. Thus, it is upon every *muwahhid* to thank his Lord through his words and deeds, by mentioning this blessing in both public and private gatherings – "And as for the blessing of your Lord, then mention [it]"[36] – and by safeguarding this blessing, defending it, fighting in order to preserve it, and adhering to its pillars – *hijrah*, listening, obeying, *jama'ah*, and *jihad* – and the entailments for these pillars – *iwa*, *nusrah*, *bay'ah*, *i'dad*, and *ribat* – so that Allah may increase them of His bounty. Allah said, "And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'"[37]

[32] Reported by Muslim from ibn 'Umar.
[33] Reported by Muslim from 'Arfajah.
[34] Reported by Muslim from Abu Sa'id al-Khudri.
[35] Reported by al-Bukhari and Muslim from ibn Mas'ud.
[36] Surah ad-Duha: 11.
[37] Surah Ibrahim: 7.

O Allah, make the conquest of Constantinople and Rome be at our hands and make us from among Your patient and grateful slaves. Amin.

The Blessings of the *Jama'ah*

In the book of Allah, there are two verses, the contemplation and implementation of which none whom Allah has blessed forsakes, except that doing so will cause him regret in the *dunya* and the *Akhirah*. Allah said, "And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'"[38] He also said, "And as for the favor of your Lord, then mention it."[39]

Ar-Rabi' (d. 65AH) said in interpreting His statement, "And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor],'" "Musa informed them of the message from his Lord that if they showed gratitude for His blessing He would increase them from His bounty, expand their provision, and make them conquer all peoples." Sufyan ath-Thawri (*rahimahullah*) (d. 161AH) said, "'If you are grateful' for this blessing, recognizing that it is from Me, 'I will surely increase you' in your obedience to Me." Qatadah (d. 118AH) said, "Allah promised that He will give those who ask Him and increase for those who show Him gratitude. Allah is a giver who loves those who show gratitude, so be grateful to Allah for His blessing." Ja'far as-Sadiq (d. 148AH) said, "If Allah favors you with a blessing and you wish for it to remain and endure, then give much praise and thanks to Him for it." It was reported that the Prophet (*sallallahu 'alayhi wa sallam*) said, "Whoever is inspired to show gratitude will not be denied an increase in blessings."

The *Salaf* interpreted the meaning of "blessing" in His statement "the blessing

[38] Surah Ibrahim: 7.
[39] Surah ad-Duha: 11.

of your Lord" to refer to the Noble Quran, the prophethood of the Messenger (*sallallahu 'alayhi wa sallam*), righteous deeds, and the attainment of good. Thus, it encompasses the blessings of the *dunya* and the *Akhirah*.

The greatest of Allah's blessings upon the human being, however, is his guidance to Islam, for without this blessing (the blessing of *salamah*, meaning sincerity, and *istislam*, meaning submission to Allah) his chest would be constricted, his life would be filled with depression, and he would strive in deviance. Thereafter, Allah will neither speak to him on the Day of Judgment, nor look at him, nor purify him, and he would have a tormenting punishment, losing thereby both the *dunya* and the *Akhirah*, and that is the clear loss. As for the blessing of the *Jama'ah*, the blessing of succession to authority in the land, the blessing of consolidation for the *din*, then without this, the individual is overpowered and afflicted with trials and calamities until the wolves devour him and he then dies a death of *Jahiliyyah*, and Allah's refuge is sought.

As for His statement, "then mention it," 'Umar ibn 'Abdil-'Aziz (*rahimahullah*) (d. 101AH) said, "Mentioning a blessing is a part of being grateful." Al-Jariri (d. 144AH) and Yahya ibn Sa'id (d. 143AH) said, "It used to be said that counting blessings was a part of being grateful.' " Qatadah (d.118AH) said, "Spreading good news of a blessing is part of being grateful for it." Al-Fudayl ibn 'Iyad (d. 187AH) said, "It used to be said that talking about a blessing was part of being grateful for it." Al-Hasan ibn 'Ali (*radiyallahu 'anhu*) said, "If you acquire good, then tell your brothers." Abu Nadrah (d. 108AH) said, "The Muslims used to consider that speaking about a blessing was part of being grateful for it." Ibn Abil-Hawari said, "Al-Fudayl ibn 'Iyad and Sufyān ibn 'Uyaynah (d. 199AH) sat one night until morning mentioning their blessings. Sufyan kept saying, 'Allah has blessed us in such-and-such. Allah has blessed us in such-and-such. He has done such-and-such for us. He has done such-and-such for us.'"

It was reported that the Prophet (*sallallahu 'alayhi wa sallam*) said, "Whoever does not show gratitude for what is little, has not shown gratitude for what is

much. And whoever does not thank the people, has not thanked Allah. Mentioning Allah's blessing is a part of gratefulness, and to abandon doing so is from ungratefulness. The *Jama'ah* is a mercy, and discord is a torment," and, "Whoever is granted a blessing and makes mention of it has shown gratitude for it. If he conceals it, then he is ungrateful for it," and, "Whoever is given a gift and finds something he can give, then let him give it as a reward. If he cannot find anything to give, then let him praise the giver, for whoever praises him has shown gratitude for the gift and whoever conceals it is ungrateful for it."

Allahu akbar! How much does the *muwahhid mujahid* have to show of gratitude towards his Lord for having blessed him with Islam and the *Jama'ah*! If not for Allah, he would be worshiping the *tawaghit* of the palaces and graveyards. If not for Allah, he would be following the scholars of the *tawaghit* and the *du'at* of the Jahmiyyah. If not for Allah, he would be an effeminate "male" having no protective jealousy for his Muslim sisters, a "male" sitting back along with those who have remained behind from *jihad*. If not for Allah, he would be residing in *darul-kufr* among the apostate policemen, judges, informants, spies, soldiers, and other *murtaddin*, or among the Jews, the Christians, the Magians, the atheists, and other *kuffar*. And if not for Allah, he would be from among the *bughat* (armed rebels), or the Khawarij, or other groups of discord, *bid'ah*, and deviance.

So praise be to Allah, who guided him to this, and he would never have been guided if Allah had not guided him.

How difficult was the subjugation, the fitnah, and the affliction on the *muwahhid mujahid* before the blessing of the *Jama'ah*! There were no schools in which his children could study, no scholars from whom he could seek knowledge, no courts where he could litigate – for he is a *muwahhid*, rejecting the *taghut* courts – no dwellings in which he could live in peace and security, no lands in which he could seek refuge from the *tawaghit*, and no camps where he could train for war except in caves, jungles, or deserts, far from the obligation

of the *Jama'ah* as understood by the *Salaf*, which is the *Khilafah*.

If he were to manifest the *Millah* of Ibrahim back then among the *kafirin* and the *murtaddin* and call to it or strive to make preparations and wage *jihad* in order to terrorize the enemy, he would go to sleep not knowing if he would awaken in his home with his family or in a dark, underground dungeon.

This is how his life was, and then Allah blessed him with the *Jama'ah*, and all praise is due to Allah with whose blessing all good things are achieved. "And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things – that you might be grateful."[40]

This blessing that he currently enjoys necessitates that he be grateful, both outwardly and inwardly, privately and publicly, among associates and strangers. He should not leave his family without reminding them of it, nor his companions without mentioning it, nor the common people without spreading its virtues among them. He should praise Allah, who decreed this blessing for him and bestowed it upon him, and exalt Him for it, for there is no power or might except by Allah, al-Hayy al-Qayyum. The *muwahhid mujahid* then should make *du'a* for the forerunners among the leaders and soldiers – particularly the *shuhada* among them – such as Shaykh Abu Mus'ab az-Zarqawi, Shaykh Abu Hamzah al-Muhajir, Shaykh Abu 'Umar al-Baghdadi, Shaykh Abu Bakr al-'Iraqi, Shaykh Abu 'Abdir-Rahman al-Bilawi, Shaykh Abul-Mu'tazz al-Qurashi, Shaykh Abu 'Ali al-Anbari, Shaykh 'Umar ash-Shishani, and Shaykh Abu Muhammad al-'Adnani – may Allah accept them all. We consider them so – and Allah is their judge – and we do not place anyone above Allah's judgment. And whoever has not thanked the people has not thanked Allah.

Rather, if a man were to stay up all night as the two imams, al-Fudayl and Sufyan had done – counting what Allah has blessed him with through the *Khilafah* and its impact – it would still be little. "And if you were to count the

[40] Surah al-Anfal: 26.

favors of Allah, you would not enumerate them. Indeed, mankind is most unjust and ungrateful."[41]

And from the blessings of Allah upon the *muwahhid mujahid* is that He made him live until this era, until Allah revived the *Khilafah* through his *jihad* and made him from among those who defend it, guarding its frontiers.

Abul-'Abbas ibn Taymiyyah (*rahimahullah*) said:

> And know – may Allah rectify you – that of the greatest blessings upon the one whom Allah wants good for is that He made him live until this era in which Allah revives the *din*, the honor of the Muslims, and the standing of the believers and *mujahidin*, such that he resembles the first forerunners of the *Muhajirin* and the *Ansar*. Thus, whoever carries such out in this era will be from among those who followed them in righteousness, those whom Allah is pleased with and who are pleased with Him, and for whom He has prepared gardens beneath which rivers flow, to reside therein forever, and that is the great success. Thus it is only fitting for the believers that they thank Allah for this tribulation, which in reality is a noble gift from Allah, and for this trial, which contains an enormous blessing, so much so that – by Allah – if the first forerunners of the *Muhajirin* and the *Ansar* – such as Abu Bakr, 'Umar, 'Uthman, 'Ali, and others besides them – were present in this era, from among their greatest deeds would be to wage *jihad* against this criminal people [the Tatars]. The opportunity to wage *jihad* against the likes of these invaders passes by no one except he who has lost his trade [with Allah], made a fool of himself, and been deprived of a tremendous share of the *dunya* and the *Akhirah*. (*Majmu' al-Fatawa*).

So it is one blessing, and another, and another, and another. It is the blessing of Islam, the blessing of *jama'ah*, the blessing of *jihad*, and the blessing of *shahadah*, if Allah wills.

From among the means of holding ingratitude for this blessing are dissociating from leadership, disobeying orders, holding secret conversations of spitefulness, spreading rumors, assuming the worst of others, belittling leaders, breaking covenants, striving to spread strife and discord, running away to *darul-kufr*, being obsessed with one's own personal *ijtihadat*, opinions, and

[41] Surah Ibrahim: 34.

whims, rebelling, abandoning the Muslim *Jama'ah*, and making *takfir* of the Muslim *Jama'ah*, its leadership, and its public. The leaders of the Islamic State have done a good job of warning against these destructive matters, as in the booklet "*Wa'tasimu*" by Shaykh Abu Mus'ab az-Zarqawi, and the treatise "*Advice for the Soldiers of the Islamic State*" and speech "*The Paths to Victory,*" both by Shaykh Abu Hamzah al-Muhajir.[42] And whoever commits these dangerous deeds and persists upon his deviance should blame none but himself if Allah denies him the blessing of Islam as recompense for his ingratitude for the blessing of *jama'ah*. Allah said, "And whoever substitutes the favor of Allah after it has come to him – then indeed, Allah is severe in penalty."[43] He also said, "If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe."[44]

And from the worst forms of showing ingratitude for a blessing is to attribute the blessing to oneself and to one's own efforts. "And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, 'I have only been given it because of [my] knowledge.' Rather, it is a trial, but most of them do not know."[45] The leader of this great form of denial and the one to first initiate this evil practice is Qarun, whom Allah caused the earth to swallow along with his palace.

As for the good practice, then it is for the slave to know that everything he enjoys of the blessings of the *dunya* and the *din* are from Allah alone – who has no partner – not from the slave's power or might. It was reported that Dawud (*'alayhis salatu was salam*) said, "My Lord, how could I possibly thank You when You are the one who bestows a blessing upon me, and then provide for me after the blessing, and then increase me with one blessing after another? The blessings are from You, O Lord, and being grateful is a blessing from You, so how could I ever possibly thank You, my Lord?" So Allah revealed to him,

[42] See *Dabiq*, issue 6, pages 6-15 for "*Advice for the Soldiers of the Islamic State.*" See also this issue of *Rumiyah*, pages 18-20 for "*The Paths to Victory*" (Part 1).
[43] Surah al-Baqarah: 211.
[44] Surah Ibrahim: 7.
[45] Surah az-Zumar: 49.

saying, "Now you have truly known me, O Dawud." It was also reported that he said, "My Lord, how could I possibly thank You when I cannot achieve gratefulness except through Your blessing?" So Allah revealed to him, saying, "O Dawud, do you not know that the blessings you have are from Me?" He said, "Of course, my Lord." He said, "Then, indeed, I am pleased with that from you as gratitude." (Imam Ahmad: *Az-Zuhd*).

Contemplating two verses from the book of Allah will aid the slave in making this recognition and reality firm in his heart, the first being, "They consider it a favor to you that they have accepted Islam. Say, 'Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful'"[46], and the second, "We will remove any resentment from their breasts, as rivers flow beneath them. And they will say, 'Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth.' And they will be told, 'This is *Jannah*, which you have inherited for what you used to do.'"[47]

O Allah, just as You have granted us the blessings of Islam and the *Jama'ah* in the *dunya*, grant us the blessings of seeing You and attaining Your pleasure in the *Akhirah*. Amin.

[46] Surah al-Hujurat: 17.
[47] Surah al-A'raf: 43.

Allah is the Judge, and the Rule is His

Indeed, the statement of *tawhid*[48] (*la ilaha illallah*), which negates *ilahiyyah* (the right to be worshiped) from all but Allah and affirms it for Allah alone, nullifies all forms of major *shirk* – in *rububiyyah* (lordship), *uluhiyyah* (godhood), and *al-asma was-sifat* (names and attributes) – for the *ilah* (god) is the one that deserves to be worshiped and obeyed due to "those attributes it possesses necessitating that it be loved with the utmost love and submitted to with the utmost submission" (*Taysir al-'Aziz al-Hamid*). Thus, whoever does not single out Allah with *ilahiyyah* in all forms of worship and obedience has nullified the *shahadah* of *tawhid* and – through his actions – has belied what he claims of belief in the *tawhid* of *rububiyyah* and *al-asma was-sifat*.

From among the different forms of worship that Allah has singled out for mention in His Book and in the Sunnah of His Prophet (*sallallahu 'alayhi wa sallam*) is the act of seeking judgment from His legislation alone and ruling by it alone. This is what is necessitated by one's belief that Allah is "the most just of

[48] *Tawhid* is traditionally categorized by scholars into three categories: *rububiyyah*, *uluhiyyah*, and *al-asma was-sifat*. *Tawhid* of *rububiyyah* (lordship) means that there is no Lord but Allah, no one creates except Him, and no one provides the creation with what it needs save Him. This *tawhid* was recognized by the Arab *mushrikin*, as Allah said, "If you were to ask them, 'Who created the heavens and the earth?' they indeed would say, 'Allah.' Say, 'Then have you considered what you supplicate besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?' Say, 'Sufficient for me is Allah; upon Him [alone] rely the [wise] reliers'" (*Surah Az-Zumar:* 38). This *tawhid* did not exclude the *mushrikin* from *takfir* nor did it save them from the sword and Hellfire. Allah said in this regards, "Most of them believe not in Allah except while they commit *shirk*" (*Surah Yusuf:* 108), meaning, they believe in *rububiyyah* but disbelieve in *uluhiyyah*. *Tawhid* of *uluhiyyah* is to worship Allah alone, as none deserves to be worshiped except Him. *Tawhid* of *al-asma was-sifat* means that Allah has the most beautiful names and loftiest attributes and that He has no equal therein.

judges"[49] and "the best of judges"[50], that there is none more just in word than Allah, that there is none better than Him in judgment, and that He has no partner in legislation. The evidences for *tawhid* in rule and legislation are very numerous.

The author of *Adwa al-Bayan* said:

> Committing *shirk* in Allah's rule is like committing *shirk* in His worship. Allah said concerning His rule, 'He does not have *shirk* in His rule with anyone.'[51] In the recitation of ibn 'Amir, one of the seven reciters, it comes in the form of a forbiddance: 'Do not commit *shirk* with anyone in His rule.' Likewise, Allah said concerning the act of committing *shirk* in His worship, 'Whoever longs to meet His Lord – let him do righteous deeds and not commit *shirk* with anyone in the worship of his Lord.'[52] Both commands are equal, as is clearly seen.

He then said:

> "What this noble verse entails – that rule belongs to Allah alone, without partner, according to both recitations – has been further explained in other verses."

He then mentioned from among them Allah's statement, "The rule is only for Allah. He has commanded that you worship only Him. That is the correct *din*, but most of the people do not know."[53] and His statement, "Is it the rule of *Jahiliyyah* they want? But who is better than Allah in rule for a people who have firm faith,"[54] and His statement, "Is it other than Allah I should seek as a judge while it is He who has revealed to you the Book explained in detail?"[55] He then said:

> "What is understood from these verses… is that the followers of the rulings of lawmakers who legislate what Allah has not permitted are committing *shirk* with

[49] Surah Hud: 45.
[50] Surah al-An'am: 57.
[51] Surah al-Kahf: 26.
[52] Surah al-Kahf: 110.
[53] Surah Yusuf: 40.
[54] Surah al-Maidah: 50.
[55] Surah al-An'am: 114.

> Allah. This understanding was made clear in other verses, such as in Allah's statement concerning those who follow *Shaytan's* legislation in permitting *maytah* [the meat of animals not slaughtered] under the pretext that they were killed by Allah: 'Do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. Indeed the devils inspire their *awliya* [patrons] to dispute with you, and if you were to obey them, indeed, you would be *mushrikin*.'[56] So he declared them to be *mushrikin* due to their obedience [to *taghut* legislation], and this *shirk* in obedience – following legislation that rivals what Allah has legislated – is what is meant by worshiping *Shaytan* in Allah's statement, 'Did I not enjoin upon you, O children of Adam, that you not worship *Shaytan* – [for] indeed, he is a clear enemy to you – and that you worship [only] Me? This is a straight path.'[57]"

He then said:

> For this reason, Allah named as '*shuraka*' [partners] those who are obeyed in the sins they beautify. He said, 'Likewise, the '*shuraka*' of the *mushrikin* have beautified to them the killing of their children in order to bring about their destruction and to mislead them in their *din*. And if Allah had willed, they would not have done so. So leave them and that which they devise.'[58] The Prophet (*sallallahu 'alayhi wa sallam*) explained this to 'Adiy ibn Hatim when 'Adiy asked about Allah's statement, 'They took their rabbis and monks as lords besides Allah.'[59] The Prophet (*sallallahu 'alayhi wa sallam*) explained to him that the clergy permitted for them what Allah had prohibited, and prohibited for them what Allah had permitted, and the Jews and Christians followed them in that regard, and that was their taking of their clergy as lords. From the most explicit of evidences concerning this is that Allah explained in *Surah an-Nisa* that He is amazed at the claim of faith from those who want to seek judgment from what Allah has not legislated, and that is only because their claim of having faith despite their desire to seek judgment from *taghut* reaches a level of lying so great that it is amazing, and this is in His statement, 'Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to seek judgment from *taghut*, while they were commanded to disbelieve in it; and *Shaytan* wishes to lead them far astray.'[60]
>
> Through these divine texts we have quoted, it becomes absolutely clear that none doubts the *kufr* and *shirk* of those who follow the man-made laws which *Shaytan* has

[56] Surah al-An'am: 121.
[57] Surah Yasin: 60-61.
[58] Surah al-An'am: 137.
[59] Surah at-Tawbah: 31.
[60] Surah an-Nisa: 60.

> legislated upon the tongues of his allies in opposition to what Allah has legislated upon the tongue of His messengers except one whose vision Allah has wiped out and whom He has blinded from seeing the light of the revelation like He did to the followers of the *taghut* legislators." (*Adwa al-Bayan*).

As for Allah's statement, "Is it other than Allah I should seek as a judge while it is He who has revealed to you the Book explained in detail?"[61], then in pondering it there are many benefits.

The author of *Adwa al-Bayan* said:

> Some scholars mentioned that some of the *kuffar* asked the Prophet (*sallallahu 'alayhi wa sallam*) to seek judgment along with them from some of the soothsayers, as it was the custom of the Arabs – when they had disputes and disagreements – to seek judgment from some of the soothsayers, and Allah's refuge is sought.

Allah then revealed this verse and ordered the Prophet (*sallallahu 'alayhi wa sallam*) "to completely denounce those who seek a judge other than the Creator of the heavens and the earth, who is the Just Judge, the Subtly Kind, the All Aware." (*Al-'Adhb an-Namir*).

A similar verse is found in *Surat al-An'am*. Allah said, "Say, 'Is it other than Allah – the Creator of the heavens and the earth – I should take as a *wali* [guardian], while it is He who feeds and is not fed?' Say, 'Indeed, I have been commanded to be the first who submits [to Allah] and [was commanded], 'Do not ever be of the *mushrikin*.'"[62] He also said, "Say, 'Is it other than Allah I should want as a lord while He is the Lord of all things? No soul does evil except against itself, and no one shall bear another's burden. Then to your Lord is your return, and He will inform you concerning that over which you used to differ.'"[63] Allah also said in *Surat al-A'raf*, "[Musa] said, 'Is it other than Allah I should seek as a god for you while He has chosen you over all

[61] Surah al-An'am: 114.
[62] Surah al-An'am: 14.
[63] Surah al-An'am: 164.

creation?'"[64]

Ibnul-Qayyim said:

> One's being pleased with Allah as his lord means that he does not take a lord other than Allah, trusting in its management of affairs and appealing to it for his needs. Allah said, 'Say, 'Is it other than Allah I should want as a [rabb] lord while He is the Lord of creation?'[65] Ibn 'Abbas said [explaining the meaning of rabb], 'As a master and a god.' The verse means, how can I seek a lord other than Him, when He is the Lord of creation? In the beginning of the surah, Allah said, 'Is it other than Allah – the Creator of the heavens and the earth – I should take as a *wali*'[66], meaning, as one worshiped, a supporter, a helper, and a refuge. This all is derived from *wala* [patronage], which entails love and obedience. In the middle of the surah, Allah said, 'Is it other than Allah I should seek as a judge while it is He who has revealed to you the Book explained in detail?'[67], meaning, is it other than Allah I should want to judge between us, so that we seek his judgment concerning what we have differed on? ... If you were to contemplate these three verses as they should be contemplated, you would see that they correspond to being pleased with Allah as a lord, with Islam as a *din*, and with Muhammad (*sallallahu 'alayhi wa sallam*) as a messenger… Many people are pleased with Allah as a lord and do not seek a lord other than Him, but are not pleased with Him alone as a *wali* and supporter. Rather, they take others beneath Him as *awliya* [guardians] believing that they bring them closer to Allah and that taking them as *awliya* is like taking a king's close associates as *awliya*, and this is the essence of *shirk*. Rather, *tawhid* is that one not take other than Allah as a *wali*, and the Quran is filled with places describing the *mushrikin* as having taken *awliya* other than Allah… And many people seek other than Him as a judge from whom they seek judgment, to whom they present their dispute, and with whose judgment they are pleased. These three perspectives are the pillars of *tawhid* – that one not take other than Him as a lord, nor as a god, nor as a judge. (*Madarij as-Salikin*).

Thus, he who seeks a judge other than Allah is a *mushrik* who believes in and worships the *taghut* just like one who seeks other than Him as a lord, a god, or a *wali*. What underscores this point is that Allah has ruled that whoever takes a legislator besides Him has made a rival for Him, and there is no difference

[64] Surah al-A'raf: 140.
[65] Surah al-An'am: 164.
[66] Surah al-An'am: 14.
[67] Surah al-An'am: 114.

between him and one who makes a partner for Allah in supplication or intercession. Allah said, "You have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' whom you claimed to be partners with Allah. The bond between you has been severed. And what you used to claim has lost you."[68] He also said, "Say, 'Have you considered your 'partners' whom you invoke besides Allah? Show me what they have created from the earth, or have they partnership [with Him] in the heavens? Or have We given them a book so they are [standing] on evidence therefrom? [No], rather, the oppressors do not promise each other except delusion.'[69] He also said, "Or do they have 'partners' who have legislated for them of *din* that which Allah has not permitted? But if not for the decisive word, it would have been concluded between them. And indeed, the oppressors will have a painful torment."[70] He also said, "Likewise, the 'partners' of the *mushrikin* have beautified to them the killing of their children in order to bring about their destruction and to mislead them in their *din*."[71]

Furthermore, Allah made *tawhid* in rule and legislation a proof against those who do not make *tawhid* of Him in worship, and made *tawhid* of *rububiyyah* and *al-asma was-sifat* a proof against those who do not practice *tawhid* of *uluhiyyah*. He said, "[Yusuf said,] 'O [my] two cellmates, are divided lords better or Allah, the One, the Subduer? You worship not besides Him except [mere] names you and your fathers invented, names for which Allah has sent down no authority. The rule is only for Allah. He has commanded that you worship only Him. That is the correct *din*, but most people do not know.'"[72] He also said, "Recite to them the news of Ibrahim, when he said to his father and his people, 'What do you worship?' They said, 'We worship idols and remain devoted to them. He said, 'Do they hear you when you supplicate? Or do they benefit you, or do they harm?' They said, 'But we found our fathers doing this.' He said, 'Then

[68] Surah al-An'am: 94.
[69] Surah Fatir: 40.
[70] Surah ash-Shura: 21.
[71] Surah al-An'am: 137.
[72] Surah Yusuf: 39-40.

do you see what you have been worshiping, you and your ancient forefathers? Indeed, they are enemies to me, except the Lord of creation. It is He who created me and then guides me. And it is He who feeds me and gives me drink. And when I am ill, it is He who cures me, and who will cause me to die and then bring me to life, and who I hope will forgive me my sin on the Day of Recompense.' [And he said,] 'My Lord, grant me authority and join me with the righteous.'"[73]

Moreover, those who worshiped rabbis and monks by making them partners with Allah in legislation and those who worshiped the Messiah (*'alayhis salatu was salam*) by making him a part of Allah's entity were equated by Allah, as He said, "They took their rabbis and monks as lords besides Allah as well as the Messiah, the son of Maryam. Whereas they were only commanded to worship one god; there is no god but Him. Exalted is He above whatever they partner with Him."[74]

And when one of the *Sahabah* (*radiyallahu 'anhum*) took the *kunyah* (nickname) of Abul-Hakam (father of the judge), the Prophet (*sallallahu 'alayhi wa sallam*) forbid him from so, saying, "Indeed, Allah is al-Hakam (the Judge) and the rule is His."[75]

As for he who submits to the rule and legislation of the *taghut*, as is the case with those who vote in the democratic elections and referendums and those who seek judgment from courts judging by manmade laws, then such people believe in and worship *taghut* and have left the basis of Islam – the testimony that there is no god but Allah, that there is none deserving worship or obedience except Allah – as well as its reality – *salamah* (sincerity) and *istislam* (submission) to Allah – and whoever considers them to be Muslims, *muwahhidin*, abandoners of *taghut*, and disbelievers in it should review the *din* of Islam before he is laid down in his grave.

[73] Surah ash-Shu'ara: 69-83.
[74] Surah at-Tawbah: 31.
[75] Reported by Abu Dawud and an-Nasai from Abu Shurayh.

Our Lord, pour upon us patience, let us die as Muslims, and join us with the righteous. Amin.

أهل التوحيد
Publications